



# Critical Editing and Philological Analysis of the First Chapters of Trito-Isaiah (Isa 56–57) Based on the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint

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**ABSTRACT:** This article presents a critical edition and philological analysis of the first two chapters of Trito-Isaiah (Isa 56–57), drawing primarily on the Coptic manuscript sa 52.2 alongside other extant manuscripts in the Sahidic dialect. The initial section provides an overview of the relevant portion of codex sa 52 (M 568) containing the text under study, followed by a concise list and description of additional manuscripts that preserve at least some verses from Isa 56–57. The core of the article features the Coptic text in the Sahidic dialect, accompanied by an English translation. A tabular comparison highlights deviations between the Sahidic text and the Greek Septuagint, its source, including additions, omissions, lexical variations, and semantic shifts in the Coptic translation. The final section addresses complex philological challenges, whether inherent to the Coptic text or arising from its relationship to the Septuagint, aiming to resolve interpretive difficulties.

**KEYWORDS:** Coptic language, Sahidic dialect, Book of Isaiah, Trito-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 56–57

This study focuses on the Sahidic edition of the first two chapters of the Book of Trito-Isaiah (Isa 56–57). The third part of the Book of Isaiah (Isa 56–66) introduces the reader to the period immediately following the return of the first group of Babylonian exiles to Palestine. This is the time directly preceding the times of Ezra and Nehemiah and the re-building of the Jerusalem Temple. This part of the book is set against the historical background of events taking place between 538 and 520 BC. Trito-Isaiah constitutes a collection of prophecies, probably originating from the prophet's disciples. That is the reason for their heterogeneous nature. The nation of Israel is in a difficult situation. National and religious life has to be rebuilt after captivity. The intentions of those returning to the land of their ancestors have not materialised as expected. One can sense in the book an atmosphere of disillusionment and despondency. The nation disregards the Law of God. The author therefore calls for an improvement in customs.

The first exhortation of the first chapter of Trito-Isaiah: ‘Keep judgment; do righteousness’ (Isa 56:1) may be a summary of the entire work. The author desires salvation for all. He excludes neither foreigners nor the previously despised eunuchs, provided they keep the Law (Isa 56:2–8). A special emphasis is placed on keeping the Sabbath (vv. 2 and 6). Failure to keep the Law of God may result in attacks from pagan nations who are compared to wild animals (Isa 56:9–12).

Chapter 57 carries an atmosphere of sadness and disappointment. Many of the righteous fall into extreme misery through the fault of the nation’s leaders (vv. 1–2). Idolatry is widespread. Many indulge in witchcraft, not even shrinking back from offering children as sacrifice (vv. 3–6). Some of the nation fell into fornication (vv. 7–8) and tried to enter into alliance with pagan states (vv. 9–10). The worship that is due to the true God was redirected to false gods (vv. 11–13). Despite the sins of his people, God does not want to be angry forever (vv. 14–18). Those who mourned the fall of the nation will eventually sing a song of joy (v. 19). Only the wicked, compared to the stormy sea, will be denied peace (vv. 20–21).

The study of the following chapters of Isaiah in the Sahidic dialect is a continuation of previous work.<sup>1</sup> The edition of the Coptic text will be based mainly on the Sahidic manuscript numbered sa 52<sup>2</sup> in Schüssler’s compilation (M 568 in the Depuydt compilation),<sup>3</sup> which is to be found under the number CLM 205 at the Archaeological Atlas of Coptic Literature website.<sup>4</sup> This work is based on both the photographic edition (referred to as a *facsimile*), provided by the Vatican Library, and the microfilm, provided by the Morgan Library in New York. For several years now, black-and-white photographs of the Library’s Coptic collection have been available at <https://archive.org/details/PhantouLibrary>.<sup>5</sup> Colour reproductions are also available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at <http://coptot.manuscriptroom.com/manuscript-workspace>.<sup>6</sup> Comparing chapters Isa 56–57 of the analysed manuscript with its electronic edition in DECOT, at least one discrepancy can be noted. In line 29 of the left column on page 115, f. 57<sup>r</sup> (Copt. **ΠΙΖ**) in the DECOT edition, one can

<sup>1</sup> The edition of the text of Proto-Isaiah (Isa 1–39) based on manuscript sa 52 is available in: T. Bäk, *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (PO 251 [57.3]; Turnhout: Brepols 2020) 343–660. Subsequent chapters of Deutero-Isaiah are compiled in *Isa 40, Isa 41, Isa 42:1–44,5, Isa 44:6–45:25, Isa 46–48, Isa 49–50, Isa 51–52, Isa 53, Isa 54–55*.

<sup>2</sup> K. Schüssler, *Das sahidische Alte und Neue Testament: sa 49–92* (Biblia Coptica 1/3; Wiesbaden: Harrassowitz 1998) 17–19.

<sup>3</sup> History and description of the manuscript in Bäk, *Proto-Isaiah in the Sahidic Dialect*, 13–28. See also L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (CIM, IV Oriental Series 1; Leuven: Peeters 1993) 20–22.

<sup>4</sup> See <https://atlas.paths-erc.eu/manuscripts/205> [access: 10.02.2025].

<sup>5</sup> The verse Isa 56:1 begins at: <https://archive.org/details/PhantouLibrary/m568%20Combined%20%28Book-marked%29/page/n113/mode/2up?view=theater> [access: 10.02.2025].

<sup>6</sup> See the manuscript website: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 10.02.2025].

read **NNMM& NKOTK**,<sup>7</sup> while in the manuscript sa 52 one finds **NNMM& NNKOTK** (lit. ‘in the place of sleep’).

While editions of individual Isaiah manuscripts exist, as exemplified by the current DECOT project, a critical edition of the Sahidic text of Isaiah has not been published anywhere to date. Thus far, no one has compared the Sahidic text with the Greek Septuagint, providing the basis for the Coptic translations. The present study fills this gap. The Sahidic text edition can be used for further exegetical studies of the Book of Isaiah. It may also assist in biblical textual criticism by revealing the reception history of the biblical text in the first centuries of Christianity.

The numbering of folios in this study is in line with the *facsimile* numbering applied by the Vatican Library. Since the numbering featured on the Digital Edition of the Coptic Old Testament website does not correspond to the *facsimile* edition, the original Coptic page numbers will also be indicated in this article to avoid ambiguity.

This study combines features of both the diplomatic edition of manuscript sa 52 (M 568) and its critical edition. Apart from the preferred manuscript, sa 52, from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, which include at least some Isa 54–55 verses, will also be considered. Symbols in the critical apparatus (exclamation mark in superscript: !) will suggest reading more similar to the Greek text of the LXX. In the preparation of the text of Isa 56–57, as was done in the editing of earlier chapters, diacritical signs (supralinear stroke, trema) and division marks (middle point) found in the manuscript of sa 52 have been rendered. However, supralinear strokes have not been completed where the manuscript does not contain them, and one would expect them in the standard notation. The *nomina sacra* are also not written out in full.

The manuscript represents a non-standard supralineation system, as already noted by Depuydt (‘supralineation: non-standard’).<sup>8</sup> This is a common feature of Fayyum manuscripts. In addition to the standard Sahidic supralineation, in sa 52 some letters are marked with a dot where the Sahidic system would place a dash. This is particularly true of the initial letter **Μ** of the direct object and the genitive **Ν**. The present edition retains this non-standard system. The dot system is characteristic of the so-called ‘Touton style’.<sup>9</sup>

<sup>7</sup> See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 10.02.2025].

<sup>8</sup> Depuydt, *Catalogue of Coptic Manuscripts*, 21.

<sup>9</sup> Touton is an ancient city of Tebtunis located in the southern part of the Fayyum. In the ninth and tenth centuries, a Christian scriptorium existed there, where numerous Sahidic manuscripts were produced. Some of these were donated to the nearby monastery of the Archangel Michael at Phantou (el-Hamuli). Some 80 manuscripts from Touton were also discovered at the White Monastery near Sohag. The manuscript sa 52 is slightly earlier and can hardly be unequivocally classified as ‘Touton style’. On the one hand, the supralinear dots and the obelos with two dots are characteristic of this style. On the other hand, the manuscript of sa 52 lacks the dots over autosyllabic vowels of the **É BOΛ** type most characteristic of Touton (see C. Nakano, “Indices d’une chronologie relative des manuscrits coptes copies à Touton (Fayoum),” *JCoptS* 8 [2006] 149, and also: <https://apps.lib.umich.edu/online-exhibits/exhibits/show/coptic-manuscripts/manuscripts-copied-in-touton> [access: 11.02.2025]).

The critical edition and philological analysis of the selected passage will include the following elements: (1) a general description of the folios of sa 52 manuscript containing the text of Isa 56–57, (2) a presentation of the Coptic text based on the sa 52 manuscript taking other available witnesses into account, (3) English translation,<sup>10</sup> (4) a list of disparities between the Greek text of the LXX<sup>11</sup> and its Coptic translation, and (5) an analysis of more challenging philological phenomena observed in the Coptic chapters of Isa 56–57.

## 1. General Information about Isa 56–57 in the sa 52 Manuscript

The text of Isa 56–57 begins on page 114 (f. 56<sup>v</sup>, Copt. **ΠΙΣ**), line 23 of the left column, and ends on page 117, f. 58<sup>r</sup> (Copt. **ΠΙΘ**) in line 7 of the right column. The two prepared chapters thus occupy just over six columns of text. As has already been noted many times in the study of earlier chapters, the folios of the manuscript have not been chosen particularly carefully. Their shape is not always even, as exemplified by page 114 (f. 56<sup>v</sup>, Copt. **ΠΙΣ**), which on the left tapers significantly downward. This causes the left column of text to become increasingly narrow. Its last line contains only 10 letters.

One of the worst leaves is marked with the Coptic numbers **ΠΙΘ** (117, f. 58<sup>r</sup>) and **ΠΚ** (118, f. 58<sup>v</sup>). Page **ΠΙΘ** contains verses Isa 57:15b–21. The right side of this page is very irregular and tapers downwards. The shape of the page results in only 8 letters in line 30 of the right column. In addition, at the level of lines 7 to 13 on the right side of the right column, there is a perforation of a few centimetres. Such a damaged leaf was used by the scribe from the very beginning. In fact, neither its shape nor the perforation causes any shortcomings in the text. The scribe adapts the number of letters on each line to the space available. At one point, at the end of the left column on page 114 (f. 56<sup>v</sup>, Copt. **ΠΙΣ**) he wrote the last three letters **ΜΟΥ** under the column to complete the word **ΧΑΡΜΟΥ**. A similar manner of ending words under the column could already be observed on earlier leaves of the manuscript.

Errors, corrected by the author of the manuscript, can be observed in several places in the text. In the second line of the right column on page 114 (f. 56<sup>v</sup>, Copt. **ΠΙΣ**) in the expression **ΕΤΜΕΙΠΕ** ('so as not to do') one erased letter can be seen before the verb **ΕΙΠΕ**. Presumably there was an **Ε** there. A dittohraphy error was thus removed.

In the ninth line of the right column on page 114 (f. 56<sup>v</sup>, Copt. **ΠΙΣ**) in the expression **ΜΠΠΤΡΕΙΟΥΠ** ('let not the eunuch'), the definite article of the masculine singular **Π** was added in the superscript, which in the edition analysed is written as **ΜΠΠΤΡΕΙΠ/ΠΙ/CΙΟΥΠ**.

<sup>10</sup> In order to show more clearly the differences between the Septuagint and the Coptic text, the English translation is based on the NETS translation. Differences in the Coptic translation are indicated in italics.

<sup>11</sup> The article uses Ziegler's critical edition: J. Ziegler (ed.), *Septuagint. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Gottingensis editum. XIV. Isaías* (Göttingen: Vandenhoeck & Ruprecht 1939).

As in earlier chapters, in the text of Isa 56–57 the final letter **–N** is sometimes written as a horizontal line in superscript. In all cases, this is the last letter in a line of text. This can be observed:

- in line 4 of the left column on page 115, f. 57<sup>r</sup> [Copt. **ΡΙΖ**] in the word **ΕΖΟΥ(Ν)**,
- in line 20 of the left column on page 115, f. 57<sup>r</sup> [Copt. **ΡΙΖ**] in the word **ΝΑΓΡΙΟ(Ν)**,
- in line 15 of the left column on page 117, f. 58<sup>r</sup> [Copt. **ΡΙΗ**] in the word **ΠΕ(Ν) ΤΑΙΤΑΜΙΕ**; it is rather unusual situation when **N** is written as a horizontal line in the middle of a word,
- in line 32 of the left column on page 117, f. 58<sup>r</sup> [Copt. **ΡΙΗ**] in the word **ΕΖΟΥ(Ν)**.

Despite various imperfections, the text of chapters Isa 56–57 in sa 52 manuscript is very well preserved. Its reading does not pose any problem.

## 2. List of Manuscripts Containing the Text of Isa 56–57 in the Sahidic Dialect of the Coptic Language

Verses of chapters 56–57 of the Book of Isaiah can be found in several other manuscripts, not as complete as sa 52. With regard to the names of the manuscripts, precedence will be given to the designations used in Schüssler's study.<sup>12</sup> References to electronic collections will be provided where possible. Some Isa 56–57 verses can be found in the following manuscripts:

**Sa 41.18** (= CLM 450<sup>13</sup> = DECOT sa 2058 [Doc ID 622058]): fragment of a codex, consisting of five folios numbered 157–161.<sup>14</sup> Their shelfmark: **Paris, BN, Copte 129<sup>3</sup> fol. 157–161**. The folios are part of codex sa 41, which contains the text of the Book of Isaiah. The vast majority of it has been destroyed. The individual leaves of the sa 41 manuscript are scattered all over the world. They can be found in Paris, London, Vatican City, Vienna, and Cairo.<sup>15</sup> The sa 41.18 fragment contains the text of **Isa 55:9–60:8**. The fragment included in sa 41.18 has been edited by Hebbelynck,<sup>16</sup> and it can be inferred from this that the text of the fragment of **Isa 55:9–13** of interest is very well preserved.

<sup>12</sup> K. Schüssler, *Das sahidische Alte und Neue Testament* (Biblia Coptica 1/1–4/4; Wiesbaden: Harrasowitz 1995–2012).

<sup>13</sup> Archaeological Atlas of Coptic Literature (see <https://atlas.paths-erc.eu/> [access: 27.02.2025]).

<sup>14</sup> See K. Schüssler, *Das sahidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrasowitz 1996) 81.

<sup>15</sup> Schüssler, *Sa 21–48*, 74. For details, see also <https://atlas.paths-erc.eu/manuscripts/450> (access: 27.02.2025).

<sup>16</sup> A. Hebbelynck, "Fragments inédits de la version sahidique d'Isaïe. I. Fragments de la Bibliothèque Nationale de Paris," *Mus* 14 (1913) 197–219 (the text of Isa 56–57 on pp. 198–207). Electronic edition also available at DECOT: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058> (access: 27.02.2025).

The manuscript is estimated to date to the 9th<sup>17</sup> or 10th<sup>18</sup> century. The parchment was included in Vaschalde's list.<sup>19</sup> As the sa 41 manuscript contains numerous passages from earlier chapters of Isaiah, it has already been used more than once in our critical editing of sa 52.<sup>20</sup>

**Sa 48** (= CLM 40 = LDAB 108542 = DECOT sa 2004 [Doc ID 622004] = TM 108542):<sup>21</sup> a papyrus codex, kept at the Bibliotheca Bodmeriana in Cologny in the canton of Geneva, Switzerland, designated as Papyrus Bodmer XXIII. It includes the text of **Isa 47:1–51:17** and **Isa 52:4–66:24**. Its fragments have already been used in the study of earlier chapters of Deutero-Isaiah.<sup>22</sup> The manuscript was edited by R. Kasser in 1965.<sup>23</sup> This study will use the edition of chapters **Isa 56–57**.<sup>24</sup>

The manuscript is dated to the 4th century,<sup>25</sup> more specifically to 375–450.<sup>26</sup> Due to its early origins, it is an invaluable aid in the edition of parts of the Book of Deutero-Isaiah and the entire Book of Trito-Isaiah.<sup>27</sup>

**Sa 108<sup>L</sup>** (= CLM 3288 = DECOT sa 16L [Doc ID 620016]): the manuscript is a bilingual [Coptic-Arabic] lectionary from the White Monastery in Sohag. Currently, it is kept in the Vatican Library. The Coptic text is predominant.<sup>28</sup> A fairly large number of passages is specifically from Isaiah,<sup>29</sup> although of the chapters Isa 56–57 of interest here, only one verse **Isa 56:1** can be found in the Lectionary. It is found on leaf number 84<sup>r</sup> and was read on Thursday at the ninth liturgical hour (**ΤΧΠΘ ΜΠΤΟΥ ΜΜΥCΤΟΓΟΝ**).<sup>30</sup>

<sup>17</sup> P. Nagel, "Studien zur Textüberlieferung des sahidischen Alten Testaments, Teil IB: Der Stand der Wiederherstellung der alttestamentlichen Kodizes der Sammlung Borgia (Cod. XVII – XXX)," *ZÄS* 111 (1984) 148.

<sup>18</sup> W.C. Till, "Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente," *ZNW* 39 (1940) 16 (Nr 52).

<sup>19</sup> A. Vaschalde, "Ce qui a été publié des versions coptes de la Bible," *RB* 29 (1920) 248.

<sup>20</sup> See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 362–363; sa 41.13 in: *Isa 40*, 76–77; sa 41.13 in: *Isa 41*, 67; sa 41.14 and sa 41.15 in: *Isa 42:1–44:5*, 45–46; sa 41.15, sa 41.16 and sa 41.17 in: *Isa 44:6–45:25*, 535–536; sa 41.17 in: *Isa 46–48*, 603–604; sa 41.18 in: *Isa 54–55*, 63–64.

<sup>21</sup> See <https://www.trismegistos.org/> [access: 11.02.2025].

<sup>22</sup> See *Isa 46–48*, 604–605 (also, a more detailed description of the sa 48 manuscript can be found there), as well as *Isa 49–50*, 7–8, *Isa 51–52*, 22, *Isa 53*, 863.

<sup>23</sup> R. Kasser, *Papyrus Bodmer XXIII. Esaie XLVII,1–LXVI,24* (Cologny – Genève: Bibliotheca Bodmeriana 1965). Electronic edition of the manuscript also available at DECOT: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622004> [access: 27.02.2025].

<sup>24</sup> Kasser, *Papyrus Bodmer XXIII*, 102–117.

<sup>25</sup> Schüssler, *Sa 21–48*, 106. The same dating is also on the website: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> [access: 25.02.2025].

<sup>26</sup> See <https://atlas.paths-erc.eu/manuscripts/40> [access: 25.02.2025].

<sup>27</sup> For more information, see K. Schüssler, *Das sahidische Alte und Neue Testament: sa 1–20* (Biblia Coptica 1/1; Wiesbaden: Harrassowitz 1995) 106; and Kasser, *Papyrus Bodmer XXIII*, 7–33.

<sup>28</sup> A detailed description of the lectionary is provided in Bąk, *Isa 46–48*, 605 (footnote 30).

<sup>29</sup> A detailed list of verses from the Book of Isaiah is provided in Schüssler, *Sa 93–120*, 50–51.

<sup>30</sup> See Schüssler, *Sa 93–120*, 57.

The dating of the manuscript oscillates between the 12th and 14th centuries.<sup>31</sup> The text was edited by Amélineau<sup>32</sup> and Ciasca, who designated the manuscript as IC.<sup>33</sup> An electronic edition can also be accessed on the DECOT website.<sup>34</sup> Manuscript sa 108<sup>L</sup> has already been used several times in the preparation of the critical edition of the earlier chapters of Isaiah.<sup>35</sup>

**P. Mon. Epiph. 27** (= CLM 1601 = LDAB 112535 = TM 112535): ostracon, 6th to 7th century,<sup>36</sup> found in the Monastery of Epiphanius at Thebes. Currently held at the Metropolitan Museum of Art Egyptian Expedition in New York: **MMA 12. 180. 216 (Ostr.): sa**<sup>exc</sup>. Contains selected passages from various chapters of Isaiah: Isa 40:1–2; 50:4–5a; 57:1, 13–14; 59:21; 62:10; 64:4–5. This study is interested in the passage **Isa 57:1.13–14**. A brief description of the manuscript can be found in a study by Crum.<sup>37</sup> This is also where edition of the text can be found.<sup>38</sup> The manuscript has already been used for editions of earlier fragments of Deutero-Isaiah.<sup>39</sup>

**CLM 3469** (= TM 111691 = DECOT 2028 [Doc ID 622028]) is one of three Sahidic codices discovered by Polish archaeologists in 2005 on the hill of Sheikh Abd el-Qurna

<sup>31</sup> Henri Hyvernat (“Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes,” *RB* 5 [1896] 548–549) argues in favour of the earliest date, falling around the 12th/13th century. George W. Horner estimates that the lectionary was created ‘not earlier than the thirteenth [century]’ (*The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation. III. The Gospel of S. John* [Oxford: Clarendon Press 1911] 383); Paulinus J. Balestri moves this date to the 13th or 14th century (*Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani. III. Novum Testamentum* [Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904] LXI); Augustinus Ciasca opts for the late 14th century (*Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* [Roma: Typis S. Congregationis de Propaganda Fide 1885] I, XXVII); Alfred Rahlfs speaks of ca. 1400 (*Die alttestamentlichen Lektionen der griechischen Kirche* [MSU 5; Berlin: Weidmann 1915] 163). The DECOT website states ‘before 1443 AD’ (see <https://coptot.manuscriptroom.com/manuscript-catalog?docID=620016> [access: 26.02.2025]).

<sup>32</sup> É. Amélineau, “Fragments de la version thébaine de l’Écriture (Ancien Testament),” *Recueil de travaux relatifs à la philologie et à l’archéologie égyptiennes et assyriennes* 9 (1887) 126.

<sup>33</sup> Ciasca, *Sacrorum Bibliorum fragmenta*, II, 243.

<sup>34</sup> See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016> [access: 23.02.2025].

<sup>35</sup> See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; Isa 40, 77–78; Isa 46–48, 605–606; Isa 49–50, 9–10; Isa 51–52, 23; Isa 53, 864.

<sup>36</sup> See <http://papyri.info/dclp/112535#> [access: 4.02.2025].

<sup>37</sup> W.E. Crum – H.G. Evelyn White, *The Monastery of Epiphanius at Thebes. II. Coptic Ostraca and Papyri Edited with Translations and Commentaries by W.E. Crum. Greek Ostraca and Papyri Edited with Translations and Commentaries by H. G. Evelyn White* (New York: The Metropolitan Museum of Art Egyptian Expedition 1926) 158. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324coll10/id/166336> [access: 4.02.2025].

<sup>38</sup> Crum, *The Monastery of Epiphanius at Thebes*, II, 6–7. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324coll10/id/166184> [access: 4.02.2025].

<sup>39</sup> See Bąk, Isa 40, 79 (designated as MMA 12); Isa 49–50, 12.

in Western Thebes, which is why it is often referred to as the *Qurna Isaiah*.<sup>40</sup> It is currently stored in the museum in Cairo (shelfmark 13446). The manuscript is a parchment codex and contains the last part of the Book of Isaiah, or more precisely, chapters 47:14–66:24. The codex is heavily damaged. The spine of the codex and its stitching have been completely destroyed, causing some of the folios to take the form of detached leaves.<sup>41</sup> ‘The leaves were cockled and distorted and the edges demonstrated several cracks and tears. Severe iron gall ink corrosion has caused losses in text areas and burned the parchment.’<sup>42</sup> A. Suciu attributes the origin of the code to the late 7th or early 8th century.<sup>43</sup> More detailed information on the manuscript can be found on the Archaeological Atlas of Coptic Literature website.<sup>44</sup> An edition of the codex is available in electronic form on the DECOT website.<sup>45</sup>

**SER 258:** two more verses of Isa 56:6b\*–7\* are included in Vaschalde’s list<sup>46</sup> under the category ‘Autres collections’. They are designated as **SER 258**, which is an abbreviation for ‘Sammlung Erzherzog Rainer’. The text was edited by Wessely who designated it K 9683.<sup>47</sup> The above passage is not mentioned either in Schüssler’s *Biblia Coptica* or in the DECOT electronic database. The verses are not an exact quotation from Isaiah. The text is preserved fragmentarily and only a few words belonging to verse 7 can be identified from it: ἘΣΡΑΙ ΕΧΜ ΠΛΟΥΤΙΑΣΤΗΡΙΟΝ and [χ]ε ΠΗΙ ΜΠΕΩΛΗΛ ΝΝΖΕΘΝΟC ΤΗΡΟΥ. The notation of this short passage is entirely consistent with the sa 52 manuscript that is of interest to this study.

To illustrate the contents of individual manuscripts better, the occurrence of the verses from Isa 46–48 is presented in the table where:

- an ‘x’ means the occurrence of the entire verse,
- an ‘(x)’ means the occurrence of only a fragment of a particular verse,
- a blank space in the table means the given verse is absent in the manuscript.

<sup>40</sup> For more about the discovery itself, see T. Górecki, “Sheikh Abd el-Gurna,” *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: PCMA 2007) 186–187; T. Górecki – E. Wipszycka, “Sco-  
perta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico,” *Adamantius* 24 (2018) 118–132.

<sup>41</sup> See A. Suciu, “The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture,” *APF* 66/2 (2020) 381–382.

<sup>42</sup> A. Thommée, “The Gurna manuscripts (hermitage in MMA 1152) conservation report, 2010,” *PAM* 22 (2013) 204.

<sup>43</sup> Suciu, “The Sahidic Tripartite Isaiah,” 383.

<sup>44</sup> See <https://atlas.paths-erc.eu/manuscripts/3469> [access: 3.02.2025].

<sup>45</sup> See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [access: 12.02.2025].

<sup>46</sup> Vaschalde, “Ce qui a été publié des versions coptes de la Bible,” 249.

<sup>47</sup> C. Wessely, *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyruskunde 15; Leipzig: Haessel 1914) IV, no. 258d.

The contents of the manuscripts are as follows:

### Isa 56

	1	2	3	4	5	6	7	8	9	10	11
Sa 41.18	x	x	x	x	x	x	x	x	x	x	x
Sa 48	x	x	(x).	x	x	(x).	x	x	x	x	x
Sa 52	x	x	x	x	x	x	x	x	x	x	x
Sa 108 <sup>l</sup>	x										
CLM 3469	(x).										
SER 258							(x).				

### Isa 57

	1	2	3	4	5	6	7	8	9	10	11
Sa 41.18	x	x	x	x	x	x	x	x	x	x	x
Sa 48	x	x	x	(x).	x	(x).	x	x	x	(x).	x
Sa 52	x	x	x	x	x	x	x	x	x	x	x
P. Mon. Epiph 27	(x).										
CLM 3469	x	(x).	(x).	(x).	(x).	(x).	x	(x).	x	(x).	(x).
SER 258											

  

	12	13	14	15	16	17	18	19	20	21
Sa 41.18	x	x	x	x	x	x	x	x	x	x
Sa 48	x	(x).	(x).	(x).	x	(x).	(x).	(x).	(x).	x
Sa 52	x	x	x	x	x	x	x	x	x	x
P. Mon. Epiph 27		(x).	(x).							
CLM 3469	(x).									
SER 258										

### 3. The Sahidic Text of Isa 56–57

As in the case of the previous chapters, the following signs have been introduced in the edition of the Coptic text:

- < > pointed brackets to indicate that the text has been completed so that it can be properly understood,
- { } braces to indicate the scribe's redundant letters (frequently being the effect of dittography),
- > sign to indicate the lack of the given form in the manuscript whose number is given beside it,
- ! exclamation mark in superscript to suggest a more correct reading,
- (N) to show the places in which the letter **N**, occurring at the end of the line, was signalised by a stroke (**N** supralinear),
- \ / sign to indicate the letter added subsequently by the scribe above the line,
- / \ sign to indicate the letter added subsequently by the scribe below the line.<sup>48</sup>

<sup>48</sup> Cf. Bąk, *Isa 46–48*, 609.

The text of Isa 56–57 in the Sahidic dialect of the Coptic language reads as follows:

## Chapter 56

v. 1 ΝΑΪ ΝΕΤΕΡΕΠΤΧΟΕΙΣ χω ΜΜΟΟΥ· ΣΑΡΕΩ ΕΠΣΑΡ· ΕΙΡΕ ΝΤΑΙΚΑΙΟΣΥΝΗ· ΑΠΑΟΥ-  
ΣΑΙΓ ΓΑΡ ΣΩΝ ΕΣΟΥΝ ΕΕΙ· ΑΓΩ ΕΤΡΕΠΑΝΑ ΒΩΛΠ ΕΒΟΛ.<sup>v.1</sup>

v. 2 ΝΑΪΑΤΓ ΜΠΡΩΜΕ ΕΤΕΙΡΕ ΝΝΑΪ· ΑΓΩ ΠΡΩΜΕ ΕΤΒΟ<Λ>Χ ΜΜΟΟΥ· ΑΓΩ ΕΤΣΑΡΕΩ  
ΕΝΑΣΑΒΑΤΟΝ ΕΤΜΧΑΣΜΟΥ· ΑΓΩ ΕΤΣΑΡΕΩΣ ΕΝΕΦΒΙΩ ΕΤΜΕΙΡΕ ΝΝΖΙΙ ΝΒΟΝC.<sup>v.2</sup>

v. 3 ΜΠΓΤΡΕΠΦΩΜΜΟ ΣΟΟΣ ΕΤΣΗΝ ΕΣΟΥΝ ΕΠΧΟΕΙΣ ΖΕ ΜΗΨΑΚ ΠΧΟΕΙΣ ΝΑΠΟΡΧ  
ΕΒΟΛ ΜΠΕΨΛΑΟC· ΑΓΩ ΜΠΓΤΡΕΠ/Π/ΣΙΟΥΡ ΣΟΟΣ ΖΕ ΛΑΓ ΟΥΦΕ ΕΨΨΟΓΨΟΥ.<sup>v.3</sup>

v. 4 ΝΑΪ ΝΕΤΕΡΕΠΤΧΟΕΙΣ χω ΜΜΟΟΥ ΝΝΣΙΟΥΡ· ΝΑΪ ΕΤΣΑΡΕΩ ΕΝΑΠΡΟΣΤΑΓΜΑ· ΑΓΩ  
ΝΝΕΣΩΤΠ ΝΝΕΤΟΥΓΨΟΥ· ΑΓΩ ΝΝΕΔΟΛΖΟΥ ΝΤΑΔΙΑΘΗΚΗ.<sup>v.4</sup>

v. 5 ΤΝΑΞΙΤΟΥ ΕΣΟΥΝ ΕΠΑΤΟΟΥ ΕΤΟΥΑΑΒ· ΑΓΩ ΤΝΑΤ ΝΑΥ ΣΜ ΠΑΗΙ· ΑΓΩ ΣΜ  
ΠΑΣΟΒΤ ΝΟΥΜΑ ΕΨΣΟΤΠ· ΑΓΩ ΝΝΟΕΪΤ· ΕΝΑΝΟΥΨ ΕΨΗΡΕ ΣΙΓ ΦΕΕΡΕ· ΟΥΡΑΝ  
ΝΨΑ ΕΝΕΣ· ΤΝΑΤΑΑΨ ΝΑΥ· ΑΓΩ ΝΝΕΨΩΨΖ.<sup>v.5</sup>

v. 6 ΑΓΩ ΝΨΩΜΜΟ ΕΤΣΗΝ ΕΣΟΥΝ ΕΠΧΟΕΙΣ ΕΡ ΣΜΓΑΛ ΝΑΨ· ΑΓΩ ΕΜΕΡΕ ΠΡΑΝ ΜΠΧΟΕΙΣ·  
ΕΤΡΕΥΨΩΠΕ ΝΑΨ ΝΝΜΓΑΛ ΝΝΟΟΥΤ· ΣΙΓ ΣΜΓΑΛ ΝΝΣΙΜΕ· ΑΓΩ <Ν>ΕΤΖΑ (Page 115,  
f. 57<sup>r</sup> [Copt. ΡΤΖ]) ΡΕΩ ΕΝΑΣΑΒΑΤΟΝ ΕΤΜΧΑΣΜΟΥ· ΑΓΩ ΕΤΒΟΛΖ ΝΤΑΔΙΑΘΗΚΗ.<sup>v.6</sup>

v. 7 ΤΝΑΞΙΤΟΥ ΕΣΟΥ(Ν) ΕΠΑΤΟΟΥ ΕΤΟΥΑΑΒ· ΑΓΩ ΤΝΑΤΡΕΥΟΥΝΟΨ ΣΜ ΠΗΙ  
ΜΠΓΑΨΛΗ· ΝΕΨΦΟΥΨΟΨΦΕ· ΜΗ ΝΕΨΘΥΣΙΑ ΝΑΨΩΠΕ ΕΨΦΗΠ ΕΣΡΑΪ ΕΣΜ  
ΠΛΑΘΥΣΙΑΣΤΗΡΙΟΝ· ΣΕΝΑΜΟΥΤΕ ΓΑΡ ΕΠΑΗΙ ΖΕ ΠΗΙ ΜΠΕΨΛΗ ΝΝΣΕΘΝΟC  
ΤΗΡΟΥ.<sup>v.7</sup>

LVI

v. 1 χω̄ μμοογ: + χε̄ sa 48, sa 108<sup>L</sup> | 2αρε2: αρε2 sa 48 | απαογχαϊ: απογχαϊ sa 108<sup>L</sup>, α[πογχα] CLM 3469 | ετρεπανα: ετραπανα sa 108<sup>L</sup> (Amélineau błędnie: ειρα πανα), [ετρα]π[ανα] CLM 3469

v. 2 πρωμε<sup>2</sup>: > sa 48 | ετσο<λ>: ετσολχ sa 41.18, sa 48, [ετσολχ] CLM 3469 | ετ2αρε2<sup>1,2</sup>: εταρε2 sa 48 | ενασαβατον: ενασαββατον sa 41.18, sa 48, ενα[σαββα]τον CLM 3469 | η2ηχι: η2ενχι sa 48, [η2ενχι] CLM 3469

v. 3 ηαπορχτ: [αρ]α πορχτ sa 48 | μπ̄τρε\π/cioyp: μπ̄τρε πεciοyp sa 41.18, sa 48 | εψωογ-  
ωογ (= CLM 3469): εψωογωογ sa 41.18

v. 4 ηετερεπχοεις: ηετερεχοεις CLM 3469 | ηηciοyp: ηηεciοyp sa 41.18, sa 48, ηηnicioyp CLM 3469 | ετ2αρε2: ετνα2αρε2 sa 41.18, CLM 3469, ετναλαρε2 sa 48 | ηταδιαθηκη: ηταδιαθηκη sa 41.18

v. 5 εψηρε: ηψηρε sa 41.18

v. 6 ερ 2ησαλ ηαψ: αγω εμερ επραν μπχοεις: > sa 41.18 ('omis par *homoeoteleuton*' [Hebber-lynck, "Fragments inédits," 200]) | <η>ετ2αρε2: ηετ2αρε2 sa 41.18, ηεταρε[2] sa 48 | ενασαβ-  
ατον: ενασαββατον sa 41.18, sa 48, [ενα]ζα[ββατον] CLM 3469 | ηταδιαθηκη: ηταδιαθηκη sa 41.18

v. 7 πη<sup>1,2,3</sup>: πηει sa 48 | μπαψληλ: μ[παψηλ] CLM 3469 | εχμ: εχη sa 48 | μπεψληλ: μπαψ\λ/  
ηλ sa 48

v. 8 πεχε πχοείς ετσωογζ εσογν ηνετχοορε εβολ ἄτεπινα. ςε τνασωογζ εχω νογσγναλωγн. <sup>v.8</sup>

v. 9 ηεθγριον ηηρογ ηαγριο(n) αμην ογωμ. ηεθγριον ηηρογ ητσωφε. <sup>v.9</sup>

v. 10 αμην αλαγ ςε αγρ βλαε ηηρογ. ηπογειμε εσντ. ηνογσοορ ηηρογ εγο<ν>ω ηε. εμη δομ μμοογ εογαζμε. εγπωαρε η{η}μμα ηηκοτκ. εγμε ηλι ρικρικε. <sup>v.10</sup>

v. 11 αγω ηενογσοορ ηε ηατβαλ 2η τεγγγγη. εηсскооуη ηη ηηс. αγω ηεν- πονηρος ηε εηсскооуη ηη μμηтсаве. αγογαзоуη ηηρογ ηа ηεγзиоуе. πογа πογа κата τечмне. <sup>v.11</sup>

## Chapter 57

v. 1 αλαγ εθε ηтапдїкайос ωжн. αγω μη λαлаг ωωп εроц 2ж πεчнht. αγω сеџи һнрѡмє һдїкайос. αγω μη λαлаг т һстнq. αγч<и> гаp һтапдїкайос <н>на2рм πжи һбонс. <sup>v.1</sup>

v. 2 τечкаїсe нашшпe 2н ογеирнн. αγчитq ηтмнте. <sup>v.2</sup>

v. 3 ηтвтн δe 2ωn εσογн εтпима ηшнрe ηнаномос. πeстperмa ηнoсik 2i πтopнh. <sup>v.3</sup>

v. 4 2н ογ атетнtrеfa. αγω ηтатетнoуωn һpωтn һxн nим. αγω ηтатетнtаye πтetnлaс εбoл ηa ηим. ηтвтn ηe ηшнрe һttакo. πeстperмa η{η} ηanomon. <sup>v.4</sup>

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v. 8 ηнетхоорε: ηнетхоор sa 41.18, ἄ[η]η[ετ]хoo[ρε] CLM 3469 | εхω: ἄхωq sa 41.18, sa 48, [εхω] γ CLM 3469

v. 9 ηеθγрiоn<sup>1,2</sup>; ηеθγрiоn sa 41.18, sa 48, [нe]θy[piон] CLM 3469 | αмhин: ἄмhитn sa 41.18, αмhеitn sa 48 | ηтсωφe: τcωφe sa 48

v. 10 αмhин: ἄмhеin sa 41.18, αмhеitn sa 48 | εσнt: ἄбнt πeγнht sa 41.18, εбнt 2ht sa 48, εбнtнht CLM 3469 | 2noy2oop: 2noy2oop sa 48, CLM 3469 | εγo<н>ω ηe: ηe εγонq sa 41.18, 'εγонq ηe sa 48, CLM 3469 | εмн δом: мн δом CLM 3469 | εоуазмe: 'еуазвe sa 41.18, sa 48, һoуазвe CLM 3469 | η{η}ммa: һммa sa 41.18, sa 48 | ηнкотк: һкотк sa 48 | ρiкpикe: ρeкpикe sa 41.18, sa 48, CLM 3469

v. 11 τeγγγη: ηeγγγη sa 48 | εηсскооуη<sup>1,2</sup>: ηeηскооуη sa 41.18 | αγω<sup>2</sup>: > sa 48 | αγoγaзoу: αγ\ ογ/αλaзoу sa 48

## LVII

v. 1 εθе: ηeε sa 48, P.Mon.Epiph 27, CLM 3469 | ηтапдїкайос: ηтапдїкайос sa 48, CLM 3469 | αγω сeџи һнрѡмє: [αγчи η2e]ηрѡмє P.Mon.Epiph 27 | мn λaлag<sup>1</sup>: һmн λaлag sa 48 | αγч<и>: αγчi sa 41.18, sa 48, CLM 3469 | <н>на2рm: һna2pm sa 41.18, CLM 3469, һna2рn sa 48

v. 2 τeчкаїсe: τeчкаїсe sa 41.18, sa 48, τeчкаї[с]e CLM 3469

v. 3 εтpимa: 'епeимa sa 41.18, εпeeимa sa 48, εп[имa] CLM 3469 | ηнаномос: һнаномос sa 48, [на]нo[мoc] CLM 3469

v. 4 атетнtrеfa: 'атетнtrуfa sa 41.18, атетнtr[уfa] sa 48, [атe]тn[py]fa CLM 3469 | αγω<sup>1</sup>: > sa 48, | ηтатетнtаye: һтатетнtаye sa 48 (! DECOT: ηтатетнtаye) | πтetnлaс: ηetnлaс (sic) sa 41.18 | η{η}анomon: һнаномон sa 41.18, һнaнo[мoн] sa 48

v. 5 ΕΤΠΑΡΑΚΑΛΕΙ ΝΝΕΙΔΑΛΟΝ ΣΑ ΣΕΝΦΗΝ ΝΣΑΪΒΕC· ΕΤΚΩΝC ΝΝΕΥΦΗΡΕ ΣΝ ΝΕΙΑ· ΝΤΜΗΤΕ Ν[Ν]ΜΠΕΤΡΑ·<sup>v.5</sup>

v. 6 ΤΕΤΜΜΑΥ ΤΕ ΤΟΥΜΕΡΙC· ΠΤΕΤΜΜΑΥ ΠΕ ΠΟΥΚΛΗΡΟC· ΝΤΑΠΩΩ (Page 116, f. 57<sup>v</sup> [Copt. ΡΗ]) ΝΕ ΕΒΟΛ ΝΣΕΝΟΥΓΩΤΝ ΕΒΟΛ ΝΝΕΤΜΜΑΥ· ΑΓΩ ΝΤΑΤΑΛΟ ΕΣΡΑΪ ΝΣΕΝΘΥCΙΑ ΝΝΕΤΜΜΑΥ· ΕΣΡΑΪ ΔΕ ΕΣΗ ΝΑΙ ΝΤΝΑΝΟΥΓΟΣ ΆΝ ΠΕΧΕ ΠΧΟΕΙC·<sup>v.6</sup>

v. 7 ΕΡΕΠΟΥΜΑ ΝΝΚΟΤΚ ΣΙΣΗ ΟΥΤΟ<Ο>Υ ΕΨΧΟΣΕ· ΑΓΩ ΕΨΧΛΟΥΓΛΑΩΟΥ· ΑΓΩ ΝΤΑΤΑΛΟ ΕΣΡΑΪ ΜΜΑΥ ΝΟΥΘΥCΙΑ·<sup>v.7</sup>

v. 8 ΑΓΩ ΑΚΩ ΝΟΥΓΡ ΠΜΕΕΥΓΕ ΣΓΙ ΠΛΑΣΟΥ ΝΝΟΥΓΕΘΡΟ ΜΠΟΥΡΟ· ΕΡΕΜΕΕΥΓΕ ΖΕ ΕΡΦΑΝΟΥΓΕ ΜΜΟΙ ΕΡΑΣΝ ΟΥΖΟΥΟ· ΑΜΕΡΕ ΝΕΤΝΚΟΤΚ ΝΜΜΕ·<sup>v.8</sup>

v. 9 ΑΓΩ ΑΤΑΨΑ ΝΤΟΥΠΟΡΝΙΑ ΝΜΜΑΥ· ΑΓΩ ΑΤΑΨΕ ΝΕΤΟΥΗΥ ΜΜΟ· ΑΓΩ ΑΧΟΟΥ ΝΣΗΒΑΪΨΙΝΕ ΠΒΟΛ ΝΝΟΥΤΟΨ· ΑΓΩ ΑΚΤΟ ΑΘΒΒΙΟ ΕΜΑΤΕ ΦΑ ΑΜΝΤΕ·<sup>v.9</sup>

v. 10 ΣΗ ΝΟΥΖΙΟΥΓΕ ΕΤΟΨ· ΑΣΙCΕ ΑΓΩ ΜΠΕΧΟΟC ΖΕ ΤΗΑΚΑ ΤΟΟΤ ΕΒΟΛ· ΤΕΝΟΥ ΕΙΕΩΜΒΟΜ ΖΕ ΑΙΕΙΡΕ ΝΝΑΙ· ΕΤΒΕ ΠΑΪ ΝΤΟ ΜΠΕΣΕΠCΩΠΤ·<sup>v.10</sup>

v. 11 ΝΤΑΪΡ ΣΟΤΕ ΣΗΤΨ ΝΝΙΜ· ΑΪΡ ΣΟΤΕ ΑΓΩ ΑΧΙΙ ΒΟΛ ΕΡΟΙ· ΑΓΩ ΜΠΕΪΡ ΠΛΑΜΕΕΥΓΕ· ΟΥΔΕ ΜΠΕΚΑΑΤ ΣΗ ΝΟΥΜΕΕΥΓΕ· ΟΥΔΕ ΣΜ ΠΟΥΣΗΤ· ΆΝΟΚ ΣΩ ΕΙΨΑΝΝΑΥ ΕΡΟ ΤΗΑΟΒΨΤ· ΑΓΩ ΜΠΕΪΡ ΣΟΤΕ ΣΗΤ·<sup>v.11</sup>

v. 12 ΆΝΟΚ ΣΩ ΤΗΑΖΑΨ ΝΤΑΔΙΚΑΪΟΣΥΝΗ· ΑΓΩ ΝΟΥΠΕΘΟΟΥ ΝΑΙ ΕΝCΕΝΑΤ ΣΗΥ ΜΜΟ ΑΝ·<sup>v.12</sup>

v. 5 ΣΕΝΦΗΝ: ΣΗΦΗΝ ΕΓΟ sa 41.18, ΣΕΝ[ΦΗΝ] CLM 3469 | ΝΣΑΪΒΕC: ΝΣΑΪΕΙΒΕC sa 48, ΝΣΑΪ[ΒΕC] CLM 3469 | Ν[Ν]ΜΠΕΤΡΑ: ΝΜΠΕΤΡΑ sa 41.18, ΝΝΕΤΜΜΑΥ sa 48, [Ν]ΜΠΕ[ΤΡΑ] CLM 3469

v. 6 ΝΤΑΠΩΩΝΕ: ΝΤΑΠΩΝ sa 41.18 | ΝΣΕΝΟΥΓΩΤΝ: ΝΣΗΝΟΥΓΩΤΝ sa 41.18 | ΝΣΕΝΘΥCΙΑ: ΝΣΗΝΘΥCΙΑ sa 41.18 | ΕΣΡΑΪ ΔΕ: ΕΣΡΑΪ ΣΕ sa 41.18, sa 48

v. 7 ΟΥΤΟ<Ο>Υ: ΟΥΤΟΟΥ sa 41.18, sa 48, CLM 3469 | ΕΨΧΛΟΥΓΛΑΩΟΥ: ΕΨΧΛΟΛΑΩΟΥ CLM 3469 | ΝΟΥΘΥCΙΑ: ΝΝΟΥΘΥCΙΑ sa 41.18

v. 8 ΑΚΩ: ΑΡΚΩ sa 41.18 (! DECOT: ΑΚΩ), ΕΚΩ CLM 3469 | ΝΟΥΓΡ ΠΜΕΕΥΓΕ: ΝΝΟΥΓΡ ΠΜΕΥΓΕ sa 48 | ΝΝΟΥΓΕΘΡΟ: ΝΟΥΓΕΘΡΟ sa 48 | ΜΠΟΥΡΟ: ΜΠΟΥΗΙ sa 41.18 | ΜΜΟΙ: ΜΜΟΕΙ sa 48 | ΕΡΑΣΝ: ΕΡΝΑΣΝ sa 41.18 | ΟΥΖΟΥΟ: ΣΟΥΟ sa 48 | ΑΜΕΡΕ ΝΕΤΝΚΟΤΚ: ΑΡΜΕΡΕΝΕΤΝΚΟΤΚ sa 41.18

v. 9 ΑΤΑΨΑ: ΑΡΤΑΨΩ sa 41.18, ΑΤΑΨΩ sa 48, CLM 3469 | ΑΤΑΨΕ: ΑΡΤΑΨΕ sa 41.18 | ΝΕΤΟΥΗΥ: ΝΕΤΟΥΗΟΥ sa 48 | ΑΧΟΟΥ: ΑΡΧΟΟΥ sa 41.18 | ΝΣΗΒΑΪΨΙΝΕ: ΝΣΗΨΑΪΨΙΝΕ sa 41.18, ΝΣΕΝΨΑΪΨΙΝΕ sa 48, CLM 3469 | ΠΒΟΛ: ΜΠΒΟΛ sa 48 | ΝΝΟΥΤΟΨ: ΝΝΟΥΤΟΩΨ sa 48 | ΑΚΤΟ: ΑΡΚΤΟ sa 41.18 | ΑΘΒΒΙΟ: ΑΡΘΒΒΙΟ sa 41.18, ΑΘΒΕΙΟ CLM 3469

v. 10 ΝΟΥΖΙΟΟΥΓΕ: ΝΟΥΖΙΟΟΥ CLM 3469 | ΑΣΙCΕ: ΑΡΖΙCΕ sa 41.18 | ΕΙΕΩΜΒΟΜ: ΕΙΙΩΜΒΟΜ sa 41.18, ΕΕΙΩΜ[ΒΟΜ] sa 48 | ΑΙΕΙΡΕ ΝΝΑΙ: ΤΑΡΕΪ ΝΑΙ sa 48 | ΜΠΕΣΕΠCΩΠΤ: ΜΠΕΣΕΠCΩΠΤ sa 48, ΜΠ[ΕΣΠ] ΚΩΠ[Τ] CLM 3469

v. 11 ΝΤΑΪΡ ΣΟΤΕ: ΝΤΑΪΡΡΕ sa 41.18 (! DECOT: ΝΤΑΪΤΡΡΕ), ΝΤΑΤΡ ΡΕ sa 48, [Ν]ΤΑΤ[ΡΡΕ] CLM 3469 | ΑΪΡ ΣΟΤΕ: ΑΡΡΖΟΤΕ sa 41.18 | ΑΓΩ<sup>1</sup>: > sa 48 | ΑΧΙΙ ΒΟΛ: ΑΡΧΙΙΒΟΛ sa 41.18 | ΕΡΟΙ: ΕΡΟΕΙ sa 48 | ΜΠΕΚΑΑΤ: ΜΠΟΥΚΑΑΤ (sic) sa 41.18, + ΝΕ sa 48 | ΣΗ ΝΟΥΜΕΕΥΓΕ: ΣΜ ΠΟΥΜΕΕΥΓΕ sa 41.18, sa 48 | ΕΙΨΑΝΝΑΥ: ΕΕΙΨΑΝΝΑΥ sa 48

v. 12 ΕΝCΕΝΑΤ: ΕΤΗCΕΝΑΤ sa 41.18, ΕΤΕ ΝCΕΝΑΤ sa 48, [ΕΤΕ]ΝCΕ[ΝΑΤ] CLM 3469

v. 13 ΕΡΩΔΑΝΩΔ ΕΣΡΑΪ ΟΥΒΗ· ΜΑΡΟΥΤΟΥΧΟ 2Η ΤΟΥΘΛΙΨΙC· ΝΑΪ ΓΑΡ ΤΗΡΟΥ ΠΤΗΥ ΝΑΨ<Ι>ΤΟΥ· ΑΓΩ ΟΥΝ ΟΥΖΑΤΗΝ Ν<Α>ΘΛΟΟΥ ΕΒΟΛ· ΝΕΤΚΩ ΔΕ ΝΣΤΗΥ ΕΡΟΙ ΝΑΣΠΟ ΝΑΥ ΜΠΚΑΣ· ΑΓΩ ΣΕΝΑΚΛΗΡΟΝΟΜΕΙ ΜΠΑΤΟΟΥ ΕΤΟΥΔΑΒ. <sup>v.13</sup>

v. 14 ΑΓΩ ΣΕΝΑΧΟΟC ΣΕ ΤΒΟ ΜΠΕΨΜΤΟ ΕΒΟΛ ΝΝΕΣΙΟΟΥΓΕ· ΑΓΩ ΝΤΕΤΝCΙ ΝΝΕΣΡΟΠ ΕΒΟΛ 2Η ΝΕΣΙΟΟΥΓΕ ΜΠΑΛΛΑΟC. <sup>v.14</sup>

v. 15 ΝΑΪ ΝΕΤΕΡΕΨΧΟΕΙC ΣΩ ΜΜΟΟΥ· ΠΕΤΧΟΣΕ ΕΤΟΥΗΣ 2Η ΝΕΤΧΟΣΕ ΩΔ ΕΝΕΣ· ΠΕΤΟΥΔΑΒ 2Η ΝΕΤΟΥΔΑΒ (Page 117, f. 58<sup>r</sup> [Copt. ΡΘ]) ΠΕΨΡΑΝ ΠΕ ΠΧΟΕΙC ΕΤΧΟΣΕ ΕΤΜΤΟΝ ΜΜΟC 2Η ΝΕΤΟΥΔΑΒ· ΠΕΤΤ ΝΟΥΜΝΤΣΑΡΨΗΤ ΝΗΣΗΤ ΩΗΜ· ΑΓΩ ΕΤΤ ΝΟΥΩΝΣ ΝΝΕΤΟΥΟΨΑ 2M ΠΕΥΣΗΤ. <sup>v.15</sup>

v. 16 <Ν>ΝΕΙΝΑΣΙ ΚΒΟ ΜΜΩΤΗ ΑΝ ΩΔ ΕΝΕΣ· ΟΥΔΕ ΝΝΕΙΝΑΝΟΥΓΒ ΕΡΩΤΗ ΑΝ ΩΔ ΒΟΛ· ΟΥΓΝ ΟΥΠΝΑ ΓΑΡ ΝΗΥ ΕΒΟΛ ΣΙΤΟΟΤ· ΑΝΟΚ ΠΕ(Ν)ΤΑΙΤΑΜΙΕ ΝΙΒΕ ΝΙΜ. <sup>v.16</sup>

v. 17 ΑΙΛΥΠΗ ΜΜΟC ΝΟΥΚΟΥΓΙ ΕΤΒΕ ΠΝΟΒΕ· ΑΓΩ ΑΙΠΑΤΑΣΣΕ ΜΜΟC· ΑΓΩ ΑΙΚΤΟ ΜΠΑΣΟ ΕΒΟΛ ΜΜΟC· ΑΨΛΥΠΗ· ΑΨΜΟΩΨ ΕΨΟΚΜ ΜΠΑΜΤΟ ΕΒΟΛ 2Η ΝΕΨΙΟΟΥΓΕ. <sup>v.17</sup>

v. 18 ΑΙΝΑΓ ΕΝΕΨΙΟΟΥΓΕ ΑΙΤΑΛΒΟΨ· ΑΙΠΑΡΑΚΑΛΕΙ ΜΜΟC· ΑΓΩ ΑΙΤ ΝΑΨ ΝΟΥΚΟΛΑΣΛ ΜΜΕ. <sup>v.18</sup>

v. 19 ΟΥΕΙΡΗΝΗ ΖΧΗ ΟΥΕΙΡΗΝΗ· ΝΝΕΤΜΠΟΥΓΕ ΜΗ ΝΕΤΣΗΝ ΖΣΟΥ(Ν)· ΑΓΩ ΠΕΨΕ ΠΧΟΕΙC ΣΕ ΤΝΑΤΑΛΒΟΟΥ·

v. 20 ΠΤΩΕΙΜ ΔΕ ΝΑΨΙ ΝΝΡΕΨΧΙ Νδονc ΝΤΕΙΣΕ· ΑΓΩ ΝΝΕΨΜδΟΜ ΝΕΜΤΟΝ ΜΜΟΟΥ. <sup>v.20</sup>

v. 21 ΜΗ ΡΑΨΕ ΦΩΟΤ ΝΝΑΣΕΒΗC ΠΕΨΕ ΠΧΟΕΙC ΠΝΟΥΤΕ·

v. 13 ΟΥΒΗ: ΟΥΒΗΟΥ sa 48 | ΤΟΥΘΛΙΨΙC: ΤΟΥΘΛΙΨΕΙC sa 48 | ΠΤΗΥ: ΠΤΗΟΥ sa 48 | ΝΑΨ<Ι>ΤΟΥ: ΝΑΨΙΤΟΥ sa 41.18, sa 48, ΝΑΨΙ[ΤΟΥ] CLM 3469 | ΟΥΖΑΤΗΥ: ΟΥΖΑΤΗΟΥ sa 48, [ΟΥ]ΖΑ[ΤΗΥ] CLM 3469 | Ν<Α>ΘΛΟΟΥ: ΝΑΘΛΟΟΥ sa 41.18, ΝΑΤΘΛΟΟΥ sa 48, [ΝΑΤΣ]ΛΟ[ΟΥ] CLM 3469 | ΕΡΟΙ: [ΕΡΟ] ΕΙ sa 48, [ΕΡΟ]Ι P.Mon.Epiph. 27 | ΣΕΝΑΚΛΗΡΟΝΟΜΕΙ: ΣΕΝΑΚΛΗΡΟΝΟΜΙ sa 48

v. 14 ΣΕΝΑΧΟΟC: ΣΕΝΑΧΟΟ <sup>sic!</sup> P.Mon.Epiph 27 | ΕΒΟΛ ΝΝΕΣΙΟΟΥΓΕ: ΕΒΟΛ ΝΗ[ΕΣΙΗ] sa 48 | ΕΒΟΛ 2Η ΝΕΣΙΟΟΥΓΕ: ΕΒΟΛ ΣΙ ΤΕΣΙΗ sa 41.18, CLM 3469, ΕΒΟΛ 2Η ΤΕΣΙΗ sa 48 | ΝΤΕΤΝCΙ: ΝΤΕΤΤΝCΙ P.Mon.Epiph 27

v. 15 ΕΤΟΥΗΣ: ΖΕΤ[ΟΥΗΣ] sa 48 | ΝΕΤΧΟΣΕ: ΝΕΧΟΣΕ CLM 3469 | ΕΤΧΟΣΕ: ΠΕΤΧΟΣΕ sa 48 | ΕΤΜΤΟΝ ΜΜΟC 2Η: + ΠΕΤΧΟΣΕ· ΕΤΜΤΟΝ ΜΜΟC 2Η sa 41.18 | ΝΟΥΜΝΤΣΑΡΨΗΤ: ΝΟΥΜΝ ΤΖΑΡΨΗΤ sa 48 | ΝΝΕΤΟΥΟΨΑ: ΝΝΕΤΟΥΟΨΑ sa 48 (! DECOT: ΝΝΕΤΟΥΟΨΑ)

v. 16 <Ν>ΝΕΙΝΑΣΙ ΚΒΟ: ΝΝΕΙΝΑΣΙ ΚΒΑ sa 41.18, CLM 3469, ΝΕΙΝΑΣΙ ΚΒΑ sa 48 | ΝΝΕΙΝΑΝΟΥΓΒ: ΝΕΙΝΑΝΟΥΓΒ sa 48, ΝΕΙΝΑΝΟΥΓΒ CLM 3469 | ΑΝΟΚ: pr. 'ΑΓΩ sa 41.18, sa 48, CLM 3469 | ΠΕ(Ν) ΤΑΙΤΑΜΙΕ: ΠΕΝΤΑΙΤΑΜΙΟ CLM 3469 | ΝΙΒΕ: ΝΙΨΕ sa 48, CLM 3469

v. 17 ΑΙΛΥΠΗ: ΑΕΙΛΥΠΕΙ sa 48, ΑΙΛΥΠΕΙ CLM 3469 | ΝΟΥΚΟΥΓΙ: ΝΟΥΚΟΥΓΕΙ sa 48 | ΑΙΠΑΤΑΣΣΕ: ΑΕΙΠΑΤΑΣΣΕ sa 48 | ΑΙΚΤΟ: ΑΕΙΚΤΟ sa 48, ΑΙΚΤ[Ο] CLM 3469 | ΑΨΛΥΠΗ: ΑΨΛΥΠΕΙ sa 48, [ΑΨ] ΛΥΠΕ[Ι] CLM 3469

v. 18 ΕΝΕΨΙΟΟΥΓΕ: + ΑΓΩ sa 48 | ΑΙΤΑΛΒΟΨ: ΑΕΙ[ΤΑΛ]ΒΟΨ sa 48 | ΑΙΠΑΡΑΚΑΛΕΙ: ΑΕΙΠΑΡΑΚΑΛΕΙ sa 48 | ΑΙΤ: ΑΕΙΤ sa 48

v. 20 ΠΤΩΕΙΜ ΔΕ ΝΑΨΙ: ΠΤΩΕΙΜ [ΝΑΨΙ] sa 48 | ΝΝΕΨΜδΟΜ: ΝΝΕΨΜδΟΜ sa 48 | ΝΕΜΤΟΝ: ΝΜΤΟΝ sa 41.18, ΕΜ[Τ]ΟΝ sa 48, [Ε]ΜΤΟΝ CLM 3469

## 4. English Translation of Isa 56–57

The English translation of Isa 56–57 from the Sahidic dialect of the Coptic language reads as follows:<sup>49</sup>

### Chapter 56

- v. 1 This is what the Lord says: Keep judgment,<sup>50</sup> do righteousness,<sup>51</sup> for my salvation has drawn near to arrive and my mercy to be revealed.
- v. 2 Happy is the man who does these things, the person who holds them fast, who keeps *my*<sup>52</sup> sabbaths so as not to profane them,<sup>53</sup> and watches his hands so as not to do wrong.
- v. 3 Let not the alien who clings to the Lord say, 'So then the Lord will separate me from his people,' and let not the eunuch say, 'I am a dry tree.'
- v. 4 This is what the Lord says to the eunuchs:<sup>54</sup> As many as keep my *commands*<sup>55</sup> and choose the things that I want and hold fast my covenant,
- v. 5 *I will bring them into my holy mountain and*<sup>56</sup> I will give to them, in my house and within my wall, *a chosen and*<sup>57</sup> esteemed place, better than sons and daughters; I will give them an everlasting name, and it shall not fail.
- v. 6 And to the aliens who cling to the Lord, to be subject to him, to love the name of the Lord, so that they may be his male and female slaves – and as for *them*<sup>58</sup> who keep my sabbaths so as not to profane them<sup>59</sup> and hold fast my covenant –
- v. 7 I will bring them into my holy mountain and make them joyful in my house of prayer; their whole burnt offerings and their sacrifices will be acceptable on my altar, for my house shall be called a house of prayer for all the nations<sup>60</sup> –
- v. 8 said the Lord, who gathers the dispersed of Israel – for I will gather to *you*<sup>61</sup> a gathering.
- v. 9 All you wild animals that live in the fields, all you wild animals of the forest, come here; eat!

<sup>49</sup> In translating the text using NETS, the same principles were applied as in the translation of the previous chapters (cf. e.g. Bąk, *Isa 46–48*, 614).

<sup>50</sup> Lit. *the judgment* → T 5.

<sup>51</sup> Lit. *the righteousness* → T 5.

<sup>52</sup> NETS: *the* → T 5.

<sup>53</sup> Lit. *Tchem* om. in the LXX (μὴ βεβηλοῦν) → T 1.

<sup>54</sup> See the commentary.

<sup>55</sup> NETS: *sabbaths* → T 3.

<sup>56</sup> Om. in NETS → T 1.

<sup>57</sup> Om. in NETS → T 1.

<sup>58</sup> NETS: *all* → T 3.

<sup>59</sup> Lit. *them* om. in the LXX (μὴ βεβηλοῦν) → T 1.

<sup>60</sup> Tr. → T 6.

<sup>61</sup> NETS: *to him* → T 3; see also the commentary.

v. 10 *Come*,<sup>62</sup> observe that all have become totally blind; they have not learned how to *bark*,<sup>63</sup> they are all silent<sup>64</sup> dogs; they are not able to<sup>65</sup> *answer*,<sup>66</sup> dreaming in bed, loving to slumber.

v. 11 The dogs<sup>67</sup> are shameless in their soul<sup>68</sup>, not knowing satisfaction. *And*<sup>69</sup> they are evil, not knowing understanding. They have all followed their own ways, each in *his own*<sup>70</sup> manner.

## Chapter 57

v. 1 Observe how the righteous has perished, and no one takes it to *his*<sup>71</sup> heart; righteous men are being taken away, and no one takes notice, for the righteous has been taken away from the presence of unrighteousness,<sup>72</sup>

v. 2 his burial will be in peace; he has been taken away from their<sup>73</sup> midst.

v. 3 But as for you, draw near here, you *sons of the lawless*,<sup>74</sup> you offspring of adulterers and of a whore.

v. 4 In what have you indulged? And against whom have you opened your mouth wide? And against whom have you let loose your tongue? Are you not children of destruction, *the*<sup>75</sup> lawless offspring

v. 5 who<sup>76</sup> call on<sup>77</sup> their<sup>78</sup> idols under *shady*<sup>79</sup> trees, slaughtering their children in the ravines, among the rocks.

v. 6 That is your portion; that is your lot; *from* them<sup>80</sup> you have poured out libations, and to them you have brought a sacrifice. Shall I not therefore be angry for these things? *said the Lord*.<sup>81</sup>

v. 7 *There was your bed upon a high and lofty mountain*,<sup>82</sup> and there you brought up *a sacrifice*.<sup>83</sup>

v. 8 Behind<sup>84</sup> the posts of your door you have set up *a memorial*.<sup>85</sup> You supposed that if you should desert me, you would obtain something greater. You have loved those who lay with you

<sup>62</sup> Om. in NETS → T 1.

<sup>63</sup> NETS: how to think → T 3.

<sup>64</sup> See the commentary.

<sup>65</sup> NETS: they *will not* be able to → T 7.

<sup>66</sup> NETS: to *bark* → T 3.

<sup>67</sup> Lit. *And* the dogs (LXX: καὶ = sa 52).

<sup>68</sup> LXX lit. in the soul → T 5.

<sup>69</sup> LXX: καὶ = sa 52.

<sup>70</sup> NETS: *the same* → T 7.

<sup>71</sup> Om. in NETS → T 5.

<sup>72</sup> Tr. in the LXX → T 6.

<sup>73</sup> Lit. *their* om. in the LXX (ἐκ τοῦ μέσου) = Sa.

<sup>74</sup> NETS: *lawless sons* → T 7.

<sup>75</sup> NETS: *a* lawless offspring → T 5.

<sup>76</sup> NETS: *You are the ones* who → T 7.

<sup>77</sup> Om. prep. ἐπὶ → T 4.

<sup>78</sup> Lit. *their* om. in the LXX (τὰ εἴδωλα) = Sa.

<sup>79</sup> NETS: *thick* → T 3.

<sup>80</sup> NETS: *and* to them → T 2, T 4.

<sup>81</sup> Om. in NETS → T 1.

<sup>82</sup> Tr. in the LXX → T 6.

<sup>83</sup> NETS: *your sacrifices* → T 7. See the commentary.

<sup>84</sup> Lit. *And* behind (LXX: καὶ ὥπισω = Copt.).

<sup>85</sup> Tr. in Copt. → T 6. NETS: *your memorials* → T 7, see the commentary.

v. 9 and multiplied<sup>86</sup> your fornication with them, and you have made many those who were far from you and sent ambassadors beyond your borders, and you turned away and were *very*<sup>87</sup> humbled even to Hades.

v. 10 You grew weary with your long journeys, but you did not say, ‘*Now*<sup>88</sup> I will cease to regain strength, because *I have accomplished these things*.<sup>89</sup> Therefore you<sup>90</sup> did not entreat me.

v. 11 Of whom were you cautious and afraid, and you lied to me and did not remember me, nor did you take me into your<sup>91</sup> *thoughts*<sup>92</sup> or into your heart? And when I see you, I disregard<sup>93</sup> you, and you have not feared me.

v. 12 And I will declare my righteousness and your evils, which will not help you.

v. 13 When you cry out to *them*,<sup>94</sup> let them deliver you in your affliction! For the wind will take all of these, and a tempest will carry them<sup>95</sup> away. But those who cling to me shall possess the earth and inherit my holy mountain.

v. 14 And they shall say, ‘Cleanse the ways before him, and remove the obstructions from my people’s *ways*.<sup>96</sup>

v. 15 This is what the<sup>97</sup> Lord says, the Most High, who dwells forever in lofty places – Holy among the holy ones is his name, the Lord Most High who rests among the holy ones and gives patience to the faint-hearted<sup>98</sup> and gives life to those who are broken of heart:<sup>99</sup>

v. 16 I will not punish you forever, nor will I always be angry with you, for a spirit shall go forth from me, and<sup>100</sup> I have made every breath.

v. 17 Because of sin I grieved him a little while;<sup>101</sup> and<sup>102</sup> I struck him and turned my face away from him, and<sup>103</sup> he was grieved and went on sullen in my presence<sup>104</sup> in his ways.

v. 18 I have seen his ways, and<sup>105</sup> I healed him and<sup>106</sup> comforted him, yes,<sup>107</sup> gave him true comfort –

v. 19 peace upon peace to those that are far and to those that are near. And the Lord said, I will heal them.

86 See the commentary.

87 Om. in NETS → T 1.

88 Om. in NETS → T 1.

89 NETS: *Because you have accomplished these things* → T 7.

90 See the commentary.

91 Lit. *your* om. in the LXX → T 1.

92 NETS: *thought* → T 7.

93 Lit. *I will disregard* → T 7.

94 Om. in NETS → T 1.

95 Lit. *them* om. in the LXX → T 1.

96 NETS: *way* → T 7.

97 Lit. *the* om. in the LXX → T 5.

98 Tr. → T 6.

99 Lit. *in their heart* → T 4.

100 Lit. *and* om. in sa 52 → T 2.

101 Tr. → T 6.

102 LXX: *καὶ* (= sa 52).

103 Lit. *and* om. in sa 52 → T 2.

104 Om. in the LXX → T 1.

105 Lit. *and* om. in sa 52 → T 2.

106 Lit. *and* om. in sa 52 → T 2.

107 Lit. *and* (LXX: *καὶ* = sa 52).

v. 20 But thus *the wave will take those who work iniquity*<sup>108</sup> and they shall not be able to rest.

v. 21 There is no rejoicing for the impious, said the Lord God.

## 5. Tables of Language Differences

The differences between the text of the Septuagint and its Coptic translation will be presented in the following order: additions (Table 1), omissions found in the Coptic text (Table 2), the use of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5), changes in word order (Table 6) and semantic changes (Table 7). The last table shows the Greek borrowings appearing in the Coptic text of Isa 53 (Table 8).<sup>109</sup>

Table 1. Additions in the Coptic text

Verse	Septuagint text	Coptic text
56:2	μὴ βεβηλοῦν: so as not to profane	ἘΤΜΑΣΜΟΥ: so as not to profane <i>them</i> (Ziegler: + αὐτα Co)
56:5	δώσω αὐτοῖς: I will give to them	pr. ΤΝΑΞΙΤΟΥ ἔσοντος ἐπατοού ἐτογάλβ· ἌΥΩ: <i>I will bring them into my holy mountain and</i> (Ziegler: εισαγω αυτους εις το ορος το αγιον μου και Co)
56:5	τόπον ὄνομαστόν: an esteemed place	pr. ΕΨΙΟΤΤ ΆΥΩ: <i>a chosen and</i> (Ziegler: εικλεκτον και Sa)
56:6	μὴ βεβηλοῦν: so as not to profane	ἘΤΜΑΣΜΟΥ: so as not to profane <i>them</i> (Ziegler: + αὐτα Co)
56:10	ἰδετε: observe!	pr. ΛΜΗΙΝ: <i>come!</i> (Ziegler: pr. δεντε Sa)
57:6	fin.]	+ ΠΕΣΕ ΠΑΧΟΕΙC: <i>said the Lord</i> (Ziegler: + λεγει κυριος Sa)
57:9	ἐταπεινώθης: you were humbled	ΑΘΒΒΙΟ ΣΜΑΤΕ: <i>you were very humbled</i> (Ziegler: + σφοδρα Sa)
57:10	παύσομαι: I will cease	ΤΝΑΚΑ ΤΟΟΤ ΕΒΩΛ ΤΕΝΟΥ: <i>Now I will cease</i> (Ziegler: pr. ννν Sa)
57:11	εἰς τὴν διάνοιαν: into thought	ΣΝ ΝΟΥΜΕΕΥΕ: <i>into your (pl.) thought</i> (Ziegler: + σου Co)
57:13	σταν ἀναβοήσῃς: when you cry out	ΕΡΩΑΝΩΨ ΕΣΡΑΪ ΟΥΒΗΥ: <i>when you cry out to them</i> (> Ziegler)
57:13	ἀποίσει: it will carry [them] away	Ν<Α>ΘΛΟΟΥ ΕΒΩΛ: <i>it will carry them away</i> (Ziegler: + αυτους Co)
57:17	στυγνός: sullen	+ ΜΠΔΑΜΤΟ: <i>in my presence</i> (Ziegler: + ενωπιον μου Sa)

<sup>108</sup> NETS: *shall the unrighteous be tossed like waves* → T 2, see the commentary.

<sup>109</sup> The addition of a proximal complement in a Coptic text, or an article where the Greek does not have one, can often result from the structure of the Coptic language itself. Although it lends a fuller meaning than in the Greek text and may come as a consequence of reflection on the meaning of a sentence, it often does not make a significant contribution to the history of the transmission of the Greek text. Similarly, the order of words in a sentence may be the result of Coptic phrase construction. For remarks concerning the tables, see also Bąk, *Isa 41, 76*.

Table 2. Omissions in the Coptic text

57:6	κὰκείνοις <sup>1</sup> : and to them	om. καὶ (Ziegler: εκ(ε)ινοις Co)
57:16	καὶ	om. in sa 52 (> Ziegler); pr. ΚΑΙΩ sa 41.18, sa 48, CLM 3469 (= LXX)
57:17	καὶ <sup>3</sup>	om. in sa 52 (> Ziegler)
57:18	καὶ <sup>1,2</sup>	om. in sa 52 (> Ziegler)

Table 3. Changes of words

56:4	τὰ σάββατά μου: my sabbaths	ΕΝΑΠΡΟΣΤΑΓΜΑ: my commands (Ziegler: προσταγματα Co)
56:6	πάντας τοὺς φύλασσομένους: for all who keep	<Ν>ΕΤΖΔΡΕΖ: for them who keep (Ziegler: om. πάντας Sa)
56:8	συνάξω ἐπ' αὐτὸν: I will gather to him	ΤΝΑΣΩΟΥΖ ΕΧΩ: I will gather to you (Ziegler: επ' αυτους = CLM 3469: [ΕΧΩ]γ]γ, sa 41.18, sa 48 = LXX)
56:10	οὐκ ἔγνωσαν φρονῆσαι: they have not learned how to think	ΜΠΟΥΕΙΜΕ ΕΣΩΝΤ: they have not learned how to bark (> Ziegler)
56:10	οὐ δύνήσονται ὑλακτεῖν: they will not be able to bark	ΕΜĀ ΣΩΜ ΜΜΟΟΥ ΕΟΥΑΖΜΕΨ: they are not able to answer (> Ziegler)
57:5	ὑπὸ δένδρων δασέα: under thick trees	ΖΑ ΣΕΝΩΦΗΝ ΝΖΑΪΒΕΣ: under shady trees (> Ziegler)

Table 4. Changes of prepositions

57:5	οἱ παρακάλοῦντες ἐπὶ τὰ εἰδῶλα: who call on their idols	ΕΤΠΑΡΑΚΑΛΕΙ ΝΝΕΙΔΩΛΟΝ: who call on their idols (Ziegler: om. ἐπὶ Co)
57:6	κὰκείνοις: to them	ΕΒΟΛ ΝΝΕΤΤΜΑΨ: from them (> Ziegler)
57:15	τοῖς συντετριψμένοις τὴν καρδίαν: to those who are broken of heart	ΝΝΕΤΟΥΟΨΨ ΖΜ ΠΕΥΖΗΤ: lit. to those who are broken in their heart (> Ziegler)

Table 5. Changes of articles

56:1	κρίσιν: judgment	ΕΠΖΔΠ: lit. the judgment (> Ziegler)
56:1	δικαιοσύνη: righteousness	ΝΤΔΙΚΑΙΙΟΣΥΝΗ: lit. the righteousness (> Ziegler)
56:2	τὰ σάββατα: the sabbaths	ΕΝΑΣΑΒΑΤΟΝ: my sabbaths (Ziegler: μου Sa)
56:8	συνάξω ἐπ' αὐτὸν: I will gather to him	ΤΝΑΣΩΟΥΖ ΕΧΩ: I will gather to you (fem.) (< Ziegler); in sa 41.18 and sa 48: ΕΧΩΨ (= LXX); see the commentary
56:11	τῇ ψυχῇ: in the soul	ΖΗ ΤΕΥΨΨΧΗ: in their soul (> Ziegler)
57:1	τῇ καρδίᾳ: [in] the heart	ΖΜ ΠΕΨΖΗΤ: in his heart (> Ziegler)
57:4	σπέρμα: an offspring	ΠΕΣΤΠΕΡΜΑ: the offspring (> Ziegler)
57:15	κύριος: Lord	ΠΧΟΕΪC: the Lord (> Ziegler)

Table 6. Changes in word order

56:7	ό γάρ οἰκός μου <sup>1</sup> / οἰκος προσευχῆς <sup>2</sup> / κληθήσεται <sup>3</sup> / πάσιν τοῖς ἔθνεσι <sup>4</sup> : for my house <sup>1</sup> shall be called <sup>3</sup> / a house of prayer <sup>2</sup> / for all the nations <sup>4</sup>	ΣΕΝΑΜΟΥΤΕ ΓΑΡ <sup>3</sup> / ΕΠΑΗΙ <sup>1</sup> / ΣΕ ΠΗΙ ΜΠΕΦΛΗΛΑ <sup>2</sup> / ΝΝΣΕΘΝΟС ΤΗΡΟΥ <sup>4</sup> (> Ziegler)
57:1	ἀπὸ γάρ προσώπου ἀδικίας <sup>1</sup> / ἤτραι ὁ δίκαιος <sup>2</sup> : for the righteous has been taken away <sup>2</sup> / from the presence of unrighteousness <sup>1</sup>	ΑΥΨ<Ι> ΓΑΡ ΜΠΔΙΚΑΪΟC <sup>2</sup> / <Ν>ΝΑΖΡΗ ΠΣΖΙ <sup>1</sup> ΝΣΟΝC <sup>1</sup> (> Ziegler)
57:7	ἐπ' ὅρος ὑψηλὸν καὶ μετέωρον <sup>1</sup> / ἐκεῖ σου ἡ κοίτη <sup>2</sup> : upon a high and lofty mountain <sup>1</sup> , / there was your bed <sup>2</sup>	ΕΡΕΤΟΥΜΑ ΝΝΚΟΤΚ <sup>2</sup> / ΣΙΣΗ ΟΥΤΟ<Ο>Υ ΕΨΧΟΣΕ ΑΥΩ ΕΨΧΛΟΥΛΑΩΟΥ <sup>1</sup> : there was your bed <sup>2</sup> / upon a high and lofty mountain <sup>1</sup> (> Ziegler)
57:8	καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου <sup>1</sup> / ἔθηκας μνημόσυνά σου <sup>2</sup> : behind the posts of your door <sup>1</sup> / you have set up your memorials <sup>2</sup>	ΑΥΩ ΑΚΩ ΝΟΥΡ ΠΜΕΕΥΕ <sup>2</sup> / ΣΙ ΠΑΖΟΥ ΝΝΟΥΕΩΡΟ ΜΠΟΥΡΟ <sup>1</sup> (> Ziegler)
57:15	οὐλιγούχοις <sup>1</sup> / διδοὺς <sup>2</sup> / μακροθυμίαν <sup>3</sup> : who gives <sup>2</sup> / patience <sup>3</sup> / to the faint-hearted <sup>1</sup>	ΠΕΤΤ <sup>2</sup> / ΝΟΥΜΝΤΖΑΡΦΩΣΗΤ <sup>3</sup> / ΝΝΣΗΤ ΦΗΜ <sup>1</sup> > Ziegler)
57:17	δι· ἀμαρτίαν <sup>1</sup> / βραχύ τι <sup>2</sup> / ἐλύπησα αὐτὸν <sup>3</sup> : because of sin <sup>1</sup> / I grieved him <sup>3</sup> / a little while <sup>2</sup>	ΑΙΙΛΥΠΗ ΜΜΟΥ <sup>3</sup> / ΝΟΥΚΟΥΙ <sup>2</sup> / ΕΤΒΕ ΤΙΝΟΒΕ <sup>1</sup> > Ziegler)

Table 7. Semantic changes

56:10	οὐ δυνήσονται: they <i>will not be able to</i>	ΕΜΝ ΣΟΜ ΜΜΟΟΥ: they <i>are not able to</i> (> Ziegler)
56:11	κατὰ τὸ αὐτό: in the same manner	ΚΑΤΑ ΤΕΨΜΙΝΕ: in <i>his own manner</i> (Ziegler: κατα το εαυτου Co)
57:3	νιοὶ ἀνομοι: lawless sons	ΝΨΗΡΕ ΝΝΑΝΟΜΟC: sons of the lawless (> Ziegler), in sa 48: ΝΑΝΟΜΟC (= LXX)
57:5	οἱ παρακαλοῦντες: [you are] the ones who call	ΕΤΠΑΡΑΚΑΛΕΙ: who call (> Ziegler)
57:7	θυσίας: sacrifices	ΝΟΥΘΥΣΙΑ: a sacrifice (in Acc.) (Ziegler: + σου Sa), see the commentary
57:8	μνημόσυνά σου: your memorials	ΝΟΥΡ ΠΜΕΕΥΕ: a memorial (in Acc.) (Ziegler: μνημοσυνον Bo, without any reference to Sa), see the commentary
57:10	ὅτι ἐπραξίας ταῦτα: because <i>you</i> have accomplished these things	ΣΕ ΛΙΕΙΡΕ ΝΝΑΙ: because <i>I</i> have accomplished these things (Ziegler: επραξία Co)
57:11	εἰς τὴν διάνοιαν: into [your] <i>thought</i>	ΣΝ ΝΟΥΜΕΕΥΕ: into your (pl.) <i>thoughts</i> (> Ziegler); in sa 41.18, sa 48: ΣΜ ΠΟΥΜΕΕΥΕ (= LXX)
57:11	παρορῶ: I disregard	ΤΝΑΟΒΩΤ: I <i>will disregard</i> (> Ziegler)
57:13	ἀπὸ τῆς ὁδοῦ: from the <i>way</i>	ΕΒΟΛ ΣΝ ΝΕΖΙΟΟΥΕ: from the <i>ways</i> (> Ziegler); in sa 41.18, CLM 3469: ΕΒΟΛ ΣΙ ΤΕΖΙΗ or in sa 48: ΕΒΟΛ ΣΝ ΤΕΖΙΗ (= LXX)
57:20	ἰλυδωνισθήσονται: they <i>will be tossed here and there by waves</i>	ΠΤΖΟΕΙΜ ΔΕ ΝΑΖΙ: the <i>wave will take</i> (> Ziegler)

Table 8. Greek words in the Coptic text

56:9	ἄγριος	ἌΓΡΙΟΝ
57:3 57:4	ἄνομος	ἌΝΟΜΟC ἌΝΟΜΟΝ
57:21	ἀσεβής	ἌΣΕΒΗC
56:1; 57:1, 16	γάρ	ΓΑΡ
57:3, 6, 13, 20	δέ	ΔΕ
56:4, 6	διαθήκη	ΔΙΑΘΗΚΗ
57:1 (3x)	δίκαιος	ΔΙΚΑΙΟC
56:1; 57:12	δίκαιοσύνη	ΔΙΚΑΙΟCΥΝΗ
56:7	ἔθνος	ΣΕΘΝΟC
57:5	εἰδώλον	ΕΙΔΩΛΟN
57:2, 19 (2x)	εἰρήνη	ΕΙΡΗΝΗ
56:9 (2x)	θηρίον	ΘΥΡΙΟN
57:13	θλῆψις	ΘΛΙΨΙC
57:6 57:7	θυσία	ΘΥCΙA ΘΥCΙA
56:7	θυσιαστήριον	ΘΥCΙAСTΗRΙОN
56:8	Ισραὴλ	ΠΙΗΛ
57:13	κληρονομέω	ΚΛΗΡΟΝΟМΕI
57:6	κλῆρος	ΚΛΗΡΟC
56:3; 57:14	λαός	ΛΑOC
57:17 (2x)	λυπέω	ΛΥПИ
57:6	μερίς	ΜΕРIС
57:11 (2x), 16	οὐδέ	ΟУДЕ
57:5, 18	παρακαλέω	ΠАРАКАЛАEI
57:17	πατάσσω	ΠАТАССE
57:5	πέτρα	ΠЕТРA
57:16	πνεῦμα	ΠНА
56:11	πονηρός	ΠОНИРОC
57:9	πορνεία	ΠОРНIЯ
57:3	πόρνη	ΠОРНH
56:4	πρόσταγμα	ПРОСТАГМА
56:2, 6	σάββατον	САВАТОN
57:3, 4	σπέρμα	СПЕРМА
56:8	συναγωγή	СYНАГOГH
56:11	ψυχή	ΨУХH

## 6. The Analysis of Selected Philological Questions Found in Isa 56–57

The last part of the paper analyses the more difficult philological questions found in Isa 56–57 concerning two areas. The first results from differences between the Sahidic manuscripts, which have been indicated in the critical apparatus of the Coptic text. The second relates to how the Greek text of the Septuagint is read and translated into the Coptic language. The philological issues requiring commentary are found in the following verses:

### Isa 56:4

The Coptic text might suggest a slightly different division of the initial part of the verse. The Septuagint translators read the Greek *τάδε λέγει κύριος τοῖς εὐνούχοις* as ‘This is what the Lord says: To the eunuchs....’ The Coptic notation **NAI' NETEPETPXOEIC XW MMOOY NNCIOPY** suggests putting the colon a little further and reading this part of the verse as ‘This is what the Lord says to the eunuchs.’ If the Coptic text had included the particle **XE**, the reading of the verse would have been even more unambiguous.

### Isa 56:5

Coptic addition at the beginning of the verse **TNAXIITOY EGOYN EPATOOY ETOYAAW· AYW** (‘I will bring them into my holy mountain and’) is an exact repetition of the beginning of verse 7.

### Isa 56:8

The Coptic translation **TNACWOY2 EXW** (‘I will gather to *you*’) is not an exact translation of the Greek text *συνάξω ἐπ' αὐτὸν* (‘I will gather to *him*’). It is also difficult to say to whom the singular second-person feminine preposition **EXW** refers. The manuscripts that remain most faithful to the Septuagint are sa 41.18 and sa 48, which read **EXWQ** (‘to him’). The reading **[EXW]Y** found in the heavily damaged witness CLM 3469 may be a translation of several Greek manuscripts that read *επ' αὐτοὺς*. The English translation of the verse proposed in this article remains faithful to the sa 52 manuscript.

### Isa 56:10

The sa 52 manuscript reads **2NOY2OOP THPOY EYOW NE· EMN SOM MMOOY EOYAA2MEQ**, which can be literally translated ‘they are all *many* dogs; they are not able to answer.’ However, such a sentence does not make much sense. Other Coptic manuscripts read **EYONW**, derived from the verb **WNW** (‘be astonished’, ‘be dazed’ but also ‘be dumb’<sup>110</sup>). The **EYO<N>W** reading gives the sentence the meaning: ‘they are all *silent* dogs; they are not able to answer.’ It is also a correct translation of the Greek *πάντες κύνες ἐνεοί*.

<sup>110</sup> W.E. Crum, *A Coptic Dictionary* (Oxford: Clarendon Press 1939; reprint: Eugene, OR: Wipf & Stock 2005) 525a.

**Isa 57:7**

The Greek text κάκει ἀνεβίβασας θυσίας can be literally translated as ‘and there you brought up sacrifices.’ In the NETS translation, there is ‘your sacrifices’, which is a translation of only some of the manuscripts listed in Ziegler’s critical apparatus. The reading of sa 52: **ἌΓΩ ΝΤΑΤΑΛΟ ΕΣΡΑΙ ΜΜΑΓ ΝΟΥΘΥCΙΑ** ends with the noun **ΘΥCΙΑ**, preceded by the singular indefinite article **ΟΥ-** and the letter **Ν-**, denoting the direct object of the verb **ΤΑΛΟ** (‘to lift’, ‘to offer up’<sup>111</sup>). Therefore, the text of sa 52 can be understood literally as follows ‘and there you brought up a sacrifice.’ Ziegler’s critical apparatus states that the Sahidic manuscripts correspond to the Greek version **θυσίας + σου** (‘your sacrifices’), which is not true. Only sa 41.18 contains a similar reading: **>NNΟΥΘΥCΙΑ** but here too, there is the plural possessive article **ΝΟΥ-**, which does not correspond to the Greek **σου** in the singular. Manuscripts sa 48 and CLM 3469 contain a version that is consistent with the sa 52 manuscript discussed here. There is therefore no reason to add the possessive pronoun ‘your’ in the text and in the translation.

Sa 57:8

In this verse, the issue is very similar to that described above in Isa 57:7. The manuscript reading of sa 52: **ΑΚΩ ΝΟΥΡ ΠΤΜΕΕΥΕ** ('you have set up *a memorial*') does not correspond exactly with the LXX version: *εἴθηκας μνημόσυνά σου* ('you have set up your memorials'). Since the manuscripts of sa 41.18 and CLM 3469 read according to sa 52, there is no need to introduce the reading contained in sa 48: **ΝΝΟΥΡ ΠΤΜΕΥΕ** ('your memorials').

Isa 57:9

The verb **Ταώα**, found in the sa 52 manuscript, is a form derived from the Fayyumic dialect. In the Sahidic dialect, the form **Ταώο** should occur.<sup>112</sup>

Isa 57:10

There is an observation in Ziegler's critical apparatus indicating the omission of the pronoun  $\sigma\upsilon$  in the Coptic translations. It is difficult to agree with this observation. Both our manuscript sa 52 and sa 41.18 and sa 48 contain the 2nd person singular pronoun of the feminine **NTO**.

Isa 57:20

The beginning of the verse in Coptic is translated slightly differently. Whereas in the LXX the subject of the sentence is ‘the wicked’ (*οἱ ἀδίκοι*), in Coptic the role of the subject is ‘the wave’ (**ΠΤΩΣΙΜ**). In Greek, ‘the wicked will be tossed here and there by waves.’ In the Coptic translation, it is ‘the wave will take away those who do iniquity.’

111 Crum, *Coptic Dictionary*, 408a.

112 Crum, *Coptic Dictionary*, 452b.

Editing the first two chapters of Trito-Isaiah (Isa 56–57) in the Sahidic dialect reveals several differences between the Septuagint text and its Coptic translation. The omission of Isa 56:12, for instance, underscores the well-established observation that the Coptic translator relied solely on the Greek text, without reference to the Hebrew original. While these variations between the Septuagint and the Coptic translation do not substantially alter the pronunciation of the edited chapters, they offer valuable insight into how Coptic-speaking Christians received the Greek biblical message. This study aims to support further philological and theological research on Trito-Isaiah by presenting available editions of the Sahidic text – emphasising manuscript sa 52 – alongside a comparison with Septuagint manuscripts and an analysis of challenging passages.

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